

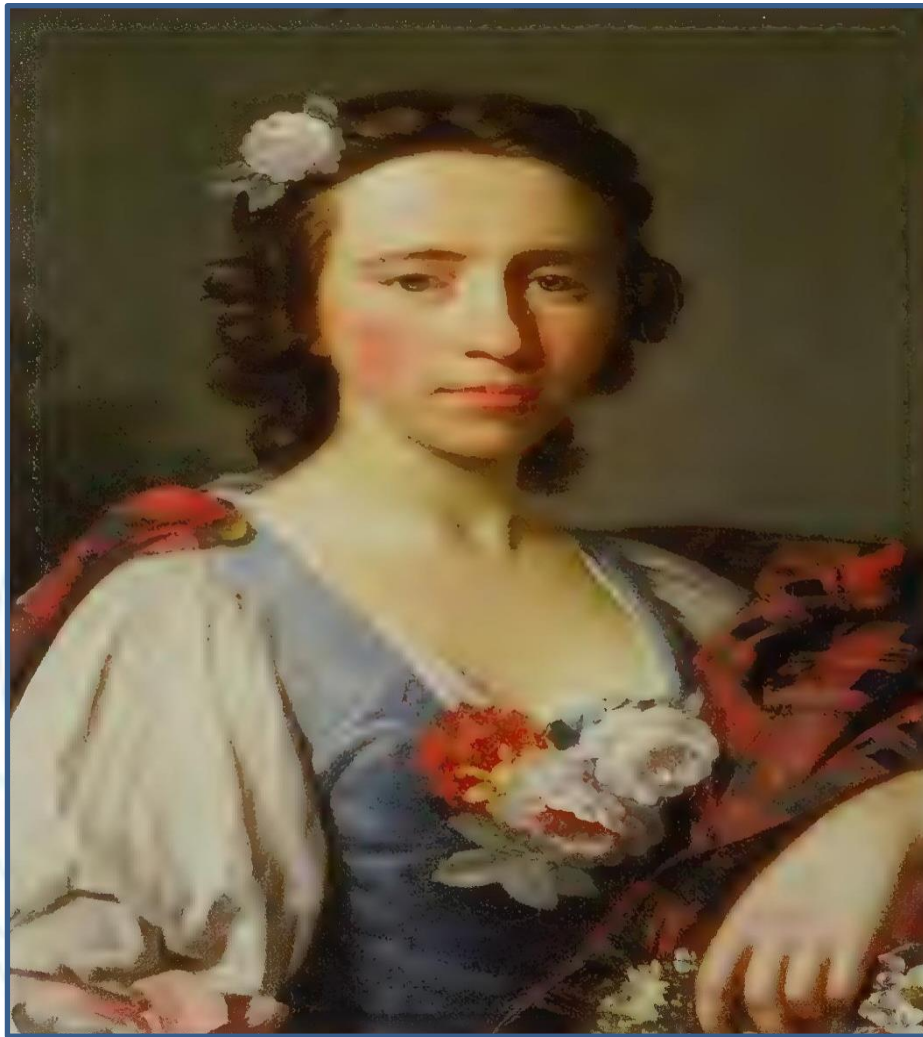
THE C.H. DOUGLAS CREDITER

FOR POLITICAL AND ECONOMIC REALISM



THE NEW DESPOTISM

ADMINISTRATIVE LAWLESSNESS



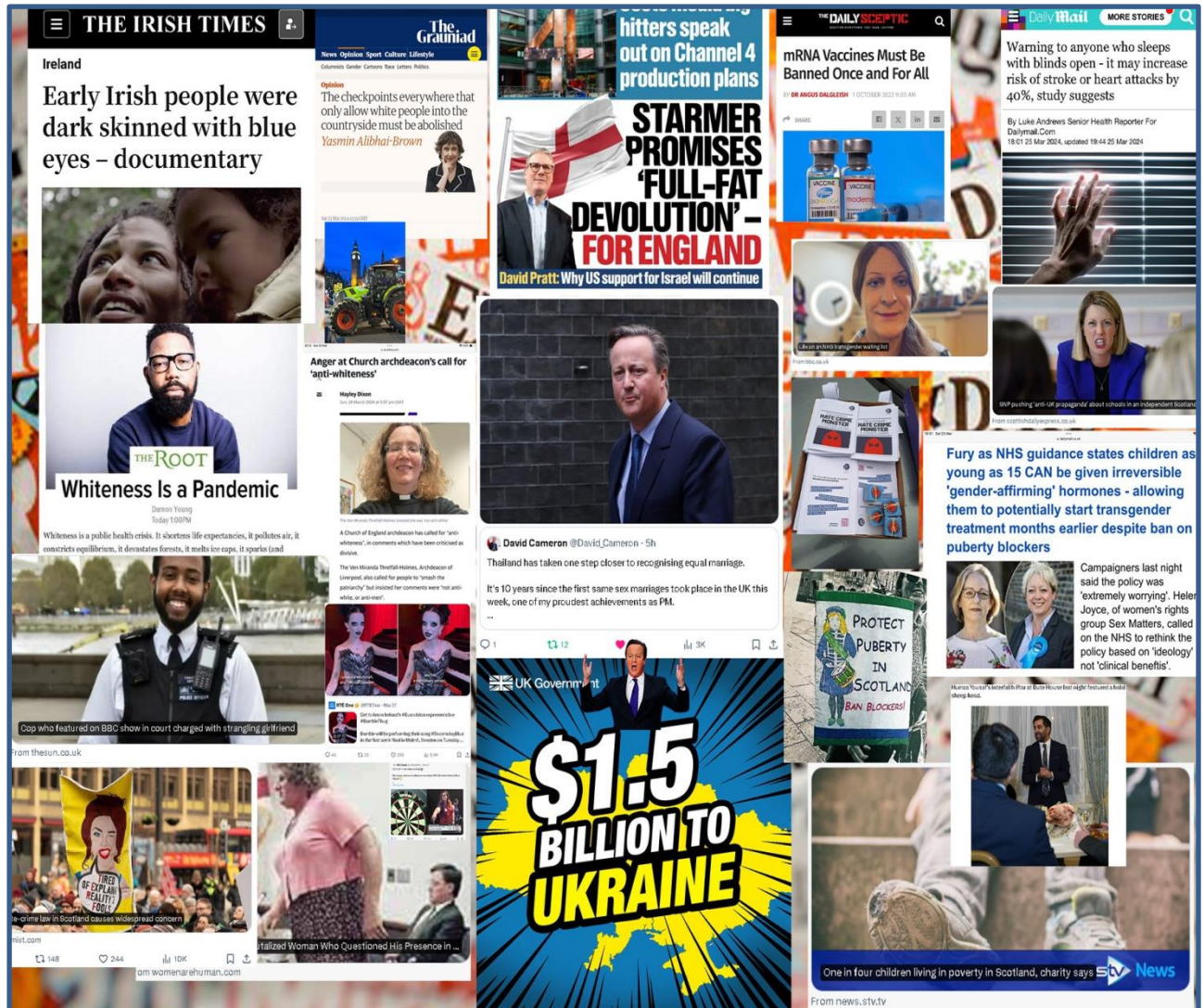
Flora Macdonald

1749

by Allan Ramsay

H. 74 x W. 61 cm

FROM WEEK TO WEEK



“A nation is amongst other factors a culture, and while a culture probably contains many components which do not derive from the soil, it is certain that no culture which is not rooted in the soil and racially related to it has the character of permanence.”

Major C. H. Douglas, 1937

THE NEW TARTAN DESPOTISM

Throwing all Politically Correct Hate Crime caution, fuelled by pervasive “Fatphobia” issues to the safe space wind the latest “risky” Fabian- Marxist slogan “Full Fat Devolution” announced by Sir Keir Starmer, the shop front for the Fabian-Labour Party who are Co² “beefing” up the “Level Up” slogan of the Fabian Socialist indoctrinated Conservative Party shop front Comrade Boris Johnson’s “Take Back Control” Communist narrative, the partnership of Socialism and International Cartellism the bonding net zero glue of the bought and paid for two main status quo political parties, ensures with the New “Take Back Control” Act. which will duly be brought into place when the Labour Party “win” the next General Election in Westminster and of course the “devolved” parliaments! Signals that the sacrosanct Bureaucratic tyranny of “The New Despotism” remains absolute!

Days out from the much awaited “Red” Holyrood “HATE” Crime “Legalese” Extravaganza, where, in true “New Despotism” manner a huge Rule of Law’s net is cast to stupefy common sense, it will be noted that the Scottish Fabian Labour Party, the socialist entity which “Red” Holyrood was erected to faithfully serve has been eerily silent while everyone else has had plenty to say on this explosive subject which if social media is anything to go by everyone no matter their political allegiance is vocally against this totalitarian legislation. The reason I believe for their apparent indifference is that in reality they would be “Governing” the Holyrood “Despotism” in exactly the same arrogant manner. After all both “socialist” parties speak with the same forked tongue, Scots Gaelic, Pidgin English, the common working class

accents being a particular favourite with the Scottish Governments propaganda giving it that je ne sais quoi touch, and of course urdu, as both so called leaders are “Sons of the soil of Pakistan” it will be remembered that there “WHITE” synchronized and anti-WHITE word for anti WHITE word choreographed, anti-native Scot policy being well and truly set! They can sit back and BOTH watch as the S.N.P. implode; as the S.N.P. have probably more die hard socialists who are ex Labour members on their books, who you can be quite certain will switch their “party” allegiance back to the other Reds as easily as they change their socks or stocking as the need arises. Which, knowing how the enemy have a fixation for long term planning, was no doubt planned long ago. . . the perfect box and cox to continual socialist dominated Scottish politics as you might say!



Consider this, that since the 79 “Marxist-Leninist/ Maoist” Group infiltrated and subverted the Scottish National Party, the ruin of the Party, and, any sane notion of National Independence free from Socialist and International Cartellist political expediency were certain. The New Left of ex Fabian Labour Party, and Militant Republican Communists who make up the Alex Salmond gang, the progenitors of the current tyrannical Scottish Executive who made sure that all Lenin’s ideological purity and orthodoxy, and the rigidly enforced party discipline and strict party line on all questions and answers: and the commitment to Socialist ideology were instilled on all Party Cadres, in this Comrade Salmond has done an impeccable job. The

never ending humiliation of Scotland via the cynical disregard of political morality and the “Son of the Soil of Pakistan” halal multi faith call to prayer knows no bounds. It is quite certain that from the beginning of the Tony Blair fronted progressive DEVOLUTION program that Donald Dewar, Gordon Brown etc. the “New” Labour Fabian Society i.e. the shop front for the International Finance Communist Conspiracy knew that the key to imposing a rigid “Socialist” i.e. Communist agenda upon Scotland lay in controlling the mechanism of “Central Control” the Bureaucracy itself—Holyrood, the apparatchik Westminster controlled devolved Scottish Executive, which former 79Group cadre, Comrade Salmond renamed Government. Whose sole raison d'etat is to crush the native Scottish kinship beneath a complete State Socialist economic and administrative dictatorship.

Now, the most outstanding Centralisation feature has been the Political Police Force, hidden behind the feel good affix “Scotland” instead of “Soviet” Marxist-Leninist which Salmond also played a leading role in implementing, which in reality it is.

In textbook Fabian Society and the semi-anonymous organisation “Think Tank” Political and Economic Planning (PEP) 1931-1978 the progenitors of the Sovietisation of Great Britain programme, the forerunner as Mel Kelly investigative journalist for “Open Democracy” brilliantly revealed of the Policy Institute / Reform Scotland think tanks; the heavily politicised “Police” Service Scotland are controlled by an all powerful “Central Authority”—The Scottish Police Authority, interlocked with His Majesty's Inspectorate of Constabulary in Scotland, cunningly, as Wikipedia tell us, all three are “part of a tripartite distribution of powers for accountability for the Scottish police service.” (My emphasis)

Not, it be noted as a separation of powers, but the exact opposite “Power without

Responsibility” which is the hallmark of all Centralised Bureaucracy. And where all are subject to their political masters whims at the top of the Holyrood pyramid . . . and who in turn are controlled by their masters in the Whitehall Treasury, who are controlled by the Bank of England, which, since the days of Sir Montagu Norman are Controlled from New York, which is the centre of the International Finance Communist Conspiracy.

As long ago as the 1920s Lord Hewart, former Lord Chief Justice of England alarmed at the political assault on the Constitution and Common Law warned in his seminal work “The New Despotism” that it is the Bureaucracy who have their hands on the real power of democratically elected Government, through the unlawful control invested in them through “Administrative Law” —statutes and regulations, of which Holyrood and all the so called DEVOLVED parliaments are the Westminster progeny.

Lord Hewart wrote:

“...They are exercised by anonymous, and, so far as interested parties and the public are concerned, is unascertainable. They are not bound by any particular course of procedure, unless a course of procedure is prescribed by the department, nor are they bound by any rules of evidence. indeed he is not obliged to receive any evidence at all before coming to a conclusion. If he does admit evidence, he may wholly disregard it without diminishing the validity of his decision. There is not, except in comparatively few cases, any oral hearing, so that there is no opportunity to test by cross-examination such evidence as may be received, nor for the parties to controvert or comment on the case put forward by their opponents. It is, apparently, quite unusual for interested parties even to be permitted to have an interview with anyone in the department. When there is any oral hearing, the public and the press are invariably excluded. Finally, it is not usual for the official to give any reasons for his decision.”

Sounds familiar doesn't it?

In December 2019 the chair of the Scottish Police Authority resigned, publically stating in her resignation letter that politicians were meddling in Police Scotland; and accountability arrangements for policing in Scotland are "fundamentally flawed."

"I conclude that there is little more I can do to make these arrangements work effectively. . .

"I would suggest that the Scottish Government thinks afresh about how the police service is scrutinised and held to account and how, or if, a better separation between politics and policing, and indeed between the police service and those who oversee it, can be achieved." Further on in the article:

"Since Police Scotland was set up in 2013, the national board has been dogged by claims it blundered with finances, failed to hold the national force to account, "conducted its business "under a veil of secrecy," and failed to tackle bullying." **My emphasis.**

These unelected and faceless idealist Socialist trained bureaucrats, who draft the Regulations and pull the two a penny, third rate politician strings and who are beyond the reach of Common Law draining the very life out of the Nation via, as Lord Hewart termed this dictatorship—

ADMINISTRATIVE LAWLESSNESS.

The "Red" Holyrood so called "Hate Crime Laws" can be pronounced as thus:

"One of the marks of despotism, as all history shows, is that it is unteachable. Its intrinsic nature, it would seem, is such that it must always, sooner or later, express itself in ways which are not only indefensible but also quite manifestly indefensible."

To be continued

NATURE AND THE PHILOSOPHY OF FARMING

Dr. Ehrenfried Pfeiffer, a Swiss-born agricultural scientist, with wide experience of farming conditions in Europe and the U.S., addressed a large and intensely interested audience at the Caxton Hall, on July 13. at the conclusion of his recent visit to this country. As befitted the title of his address. "Can Farming Save Itself—and the World?" he emphasised that agriculture, as the great creative occupation common to all mankind, had a deep philosophical significance and could, if rightly used, do much to ease international tensions.

But he laid stress on right usage. Among the many striking points he made was the information that the American people, though probably the best-fed nation in the world as regards quantities and variety, were suffering from serious dietary deficiencies, more especially in vitamins and minerals. These deficiencies originated in faulty farming; the International Harvester Company had discovered that American soils were becoming so run-down that, in 20 years, farmers would no longer be able to afford to buy machinery.

As a biologist, said Dr. Pfeiffer, he saw the soil, not from a technical or a business angle, but as the bearer and supporter of life. It was the capital of our life. Yet it was characteristic of human beings that they liked to spend as little as possible on the necessities of life.

The greatest deficiency in modern agriculture was human. The American farm population had shrunk in fifty years from 35 percent to 12 percent of the total population. It was said that increasing mechanisation helped the farmer to be more efficient. But it did not take away burdens—it added to them. Under present economic conditions, a mainly dairy farm of 150 acres in the States had to be run. with the help of mechanisation, by two human beings.

That meant a 12-hour day and a 7- day week, which physically precluded any creative thought on the part of the farmer.

There existed research stations and advisory agencies to tell the farmer what to think and do; but they could not help that kind of farmer.

Existing fertiliser theory was one-sided; it worked on poor soils, but not on fertile soils rich in life. And it was fertile soils, which we wanted. Shortage of a single element, including the trace elements, could destroy the health of a soil and its crops.

Mineral deficiencies were directly associated with biological imbalance. It was no use adding this or that element to the soil; they had to be assimilated. That was the big point, which the N.P.K. (nitrogen- phosphorus- potassium) theory had missed.

The organic movement was trying to correct this mistake, now acknowledged by many scientists, by insisting on the idea of the soil as a living entity.

Deficiencies and Neurosis

Dr. Pfeiffer went on to say that one of the commonest deficiencies was in magnesium; he had seen much evidence of it during his tour of England and Scotland. It led to deficiencies of chlorophyll and protein in plants; in humans the symptoms were fatigue, nervousness and a general inability to cope with the problems of modern life.

There was surely some significance in the fact that more beds in American hospitals were occupied by mental cases than by all other diseases put together. At their laboratory at Spring Valley, New York, they used white mice for testing foods; they were sensitive little animals, who soon showed by their behaviour when they were upset. One group fed on wheat and weeds grown on organic manures alone had remained perfectly peaceful throughout the experiment, whereas another group, fed on apparently similar foods

grown with artificial fertilisers, had fought to the death. Fighting was always a symptom of a deficiency; he commended the idea to the United Nations.

The outward appearance of foods was often misleading, said Dr. Pfeiffer. One day a scientist friend brought him a carrot and told him to look at it. It seemed a perfectly normal carrot in colour, size and texture. His friend asked him to analyse it.

He did so and was astonished to find that it contained no carotene whatever, and therefore no vitamin A. Yet it is precisely for this vitamin that the consumption of carrots is widely recommended by the medical profession and nutritionists. Such revelations helped to explain how it was that 20.000 people in Los Angeles, one of the richest cities in the U.S., were found to be suffering from malnutrition as severe as that in Holland after the German occupation.

Importance of Wholeness

The great German poet, Goethe, said Dr. Pfeiffer, in conclusion, had taught that the whole is more than the sum total of the parts. Wherever we could do an analysis, there had been a synthesis. Why could we not recognise that there is a Creative Mind at work in Nature, and that all we can achieve, even including the atom bomb, is by comparison amateurish in the extreme?

He had himself been a farmer, working with his own hands, and his opinion was that the first step towards rescuing the soil and its food products from their state of deficiencies was to rescue the farmer from a life of drudgery. The farmer had to earn money in order to live and farm.

But farming was much more than a moneymaking proposition; it was a calling of deep responsibility, for on the farmer's ability to work with Nature depended the well being of all other human beings. Yet no college or

university had ever taught him agriculture as a philosophy of life; he and countless other farmers had had to learn that the hard way, through their mistakes.

Only by developing such a philosophy could they save farming and so save civilisation by showing that human beings need not be degraded to slaves of machinery or merely intelligent animals.

The chair was taken by Mr. Rolf Gardiner, who spoke of the progressive deterioration-taking place throughout the world— not only the visible erosion of soils, but also the consequent debility of human beings, leading to lack of purpose and belief.

September, 1950. —Rural Economy (England)

WHAT DEMOCRACY IS NOT

Major Douglas

It is a fact that human beings do tend to form nations. Why? The answer is, I think, quite simple.

Human beings associate together originally in order that each individual may benefit by association. The simplest example is pulling on a rope.

Men don't pull on a rope for the benefit of the rope; they provide the rope for the benefit their associated effort brings to each of them.

Now there is definitely a form of Government which is associated with this conception— genuine Democracy.

No one takes seriously the verbiage prevalent about the struggle between Democratic and

Totalitarian Governments —there are no Democratic Governments.

But there might be.

Perhaps I might be permitted to touch on a few of the things that Democracy is not.

While it is inconsistent with arbitrary special privilege, economic or otherwise, it does not mean equalitarianism. It would be just as sensible to say, without amplification, that everyone had a right to a place in the Eleven.

So they have, if they have the qualifications, and it is recognised that the number of places is by general consent limited.

Neither does democracy mean a referendum or an election on every detail of day-to-day national management.

On the contrary, a realistic conception of democracy insists that a community is sovereign, but it is not technical.

It has a right to demand results but not to dictate its methods, the word "right" being used in the pragmatic sense.

But if the results desired are not being obtained, it has a right to an explanation and, if necessary, the replacement of its administrators.

So far as Great Britain is concerned, I am inclined to think that the divergence from Democracy is not difficult to indicate. Easily the most glaring feature is our money and credit system, which is indefensible. The information it affords us is illusory, and no security is possible until it is drastically modified. The Parliamentary System has been perverted to purposes for which it was not intended, and all real power has been taken from it by the 'Cabinet.

Finally, our legal system has been exalted to a semi divine omnipotence, and invested with sanctions which make it a Master and not a Servant. Obviously it would take much too

long to examine each of these aspects of our decadence at length.

I do not believe that any of them will really be put right until there is a much wider consciousness of the natural relationship between the individual and his institutions.

If that can be obtained, and not until it is obtained, we shall dispense with a type of statesman who, in spite of Abraham Lincoln's warning, still hopefully tries to fool all the people some of the time and some of the people all the time, and, instead, obtain men who recognise that the advice, "If any would be greatest among you let him be your servant," was not sentimentalism, but a brilliant maxim of social and political organisation. —

Persons and Nations, 1938.

The Brief for the Prosecution

By C. H. DOUGLAS

PART II: CHAPTER XI

At the present time, we use words for political purposes which either have no meaning, or, if correctly defined, describe something which does not exist. We do this at our peril.

Democracy is such a word.

The etymological description of democracy is "popular government, rule by the people" (Skeat). Out of six words comprising this double definition, four require definition in themselves—"popular," "government," "rule" and "people." But even so vague and inexact a definition as that of Skeat would probably not be advanced by most people, who would say that democracy is rule by the majority, or universal suffrage. And if asked to name the

democracies, they might reply, Great Britain, the British Dominions and the United States. Great Britain is a limited monarchy, and the United States is a republic. Neither is, even by definition, a democracy.

When a man says he has something of which some kind of a definition or description exists, it is a sound principle, before forming any opinion of the thing, to make sure that he really has it. It is certain, for instance, that the state of affairs in any of the titular democracies cannot be made to agree with even Dr. Skeat. It is almost equally certain that it would be a major catastrophe if it did so correspond.

Clearly, there can be two explanations of this. Either "the people" are prevented from "ruling" by the machinations of wicked, men, or "rule by the people" is an impossibility.

The second explanation has an important consequence— that democracy, being impossible but attractive as an idea, would form the best possible cloak for the condition indicated by the alternative explanation. This is the criticism strenuously propagandised by the admirers of totalitarian rulers such as Herr Hitler and Mr. Stalin (although Communists amusingly describe Russia as a democracy). It can be demonstrated that real democracy is possible; but it must be conceded that a visible dictatorship is preferable to an anonymous tyranny or a manipulated electorate.

Mr. Asquith, when concerned to pass the Parliament Act, which abolished the very real safeguard of an effective Second Chamber, said "The will of the people must and shall prevail." With this in mind, an examination of the working of "majority rule" may be helpful. Almost any concrete case would serve, but we may take motor-car taxation as an example. The facts are fairly simple. The tax in Great Britain is the highest motor tax in the world, it is inequitable and irrational, and it is detrimental to motor-car design and economical production. It is highly popular with everyone who does not pay it. It was

imposed under a strict undertaking that it would be devoted to road costs (Car Licences are still called Road Fund Licences) which undertaking was almost immediately abandoned with complete cynicism. Yet this is an outstanding instance of majority rule. The explanation is that fewer people have motor cars than are without them. An election on whether motor car taxation should be abolished and the same sum added to the taxation of beer would not be in doubt for five minutes. In the United States or Canada, where a large majority own cars, British car taxation would not be tolerated.

Or take the price of wine. A bottle of good red or white wine in France or Italy ten years ago cost about 2d. The same, or a worse, because adulterated, wine in England cost probably 3/6, since wine drinkers in England are in a minority, and can be safely penalised.

The successful attack on landowning has the same explanation. Just as taxation on wine is made respectable by "temperance" crusades, and motor taxation, until well established, was justified by a mythical deterioration of the roads by motor traffic, so land taxation, the real basis of which is minority ownership, is made virtuous by "Land Songs" and other incendiary propaganda. The instances could be multiplied indefinitely.

So-called democracy, therefore, is a ballot-box device for despoiling minorities, not, it should be carefully noted, for the benefit of majorities, but for the benefit of third parties. Motor taxes do not distribute motor cars, wine taxes do not distribute wine, and expropriated estates do not go to the landless.

It has been remarked in many quarters, and the argument is receiving more attention daily, that the present political chaos is directly and consciously connected with the doctrine and popularisation of the unproved theory of the origin of species, and its corollary, the survival of the "fittest."

There is also much evidence to connect the ideas which Darwin expounded with Malthus and Rousseau and so with the French Revolution. "Progress" as an automatic feature of nature is inherent in this doctrine, which has been termed a theological, rather than a scientific dogma. The present vogue of geopolitics, relating wars to a specialised form of dialectical materialism, clearly belongs to the evolutionary blind-force school of thought.

It is a curious fact, which may or may not be coincidental, that the type of society which is induced or produced by this type of thinking, bears marks resembling the workings of the thermo-dynamic principle of entropy—the tendency of energy to deteriorate from a potential to a latent and unavailable state—to "run down." That is to say, so far from this systematic penalising of minorities—under the entirely unproved theory that the equalitarian state is a desirable objective and corresponds to anything we can describe as "progress," or the survival of the fittest in any cultural sense, it appears to correspond to the exact reverse.

Perhaps the most complete embodiment of dialectical materialism is contemporary Russia, and it will be noticed that the rulers of Russia are living in the monuments of a different era, the Kremlin and the architectural achievements of the period of Catherine the Great, and appear to be unable to produce anything but industrial monstrosities. It would be difficult to find a clearer exposition of the principle at work, and its effect, than that of the Balt, Paul von Sokolowski; He refers directly to the agricultural aspect of land, which can be overstressed, although perhaps not at this time, but it is, *mutatis mutandis*, true in regard to all real property.

"There are two processes which weaken man's hold over Nature and diminish his courage in his fight with her: they are mobilisation of the soil and its socialisation. Neither war with its ravages nor any Act of God fundamentally endangers civilisation, so long as men pursue agriculture for its own sake. But directly the

land is mobilised, that is to say, when it becomes mere property, capable of transference and financial-capitalisation, directly it comes to possess only a commercial interest, it loses the inviolable permanence and security without which its care and culture are impossible. To the man whose home is on his own land, the idea that either he or his successors could ever desert the fields of their labour for the sake of any economic advantage whatsoever, should be unthinkable. Nothing in the world should be able to make them willing to sacrifice or exchange their inherited home."

"Socialisation of the soil is even more ruinous in its effect, for it is likely to take control and care of the land out of the most competent hands; since, regardless of the true needs of the community, it is a temporary satisfaction of the cravings or ambitions of destitute sections of the population by the distribution of landed property (*e.g.* parcellation of estates). Only one agrarian reform can increase the efficiency of the land: it is the commitment of its care to those best qualified for the trust. A change in agrarian tenure which is made at the expense of the land's welfare—in the interest of no matter what group—should properly be termed destruction of the soil. Socialising land laws undermines 'confidence in the permanence and inviolability of property, without which proper husbandry is unthinkable; for who is to give even those directly privileged by such reforms the assurance that yet further reforms will not expropriate them from the fields they have just acquired?

The faintest recollection of such changes must pass from the memory of the people before confidence, thus broken, is restored." ; However this may be, the observed working of political systems does make it essential to examine the properties of a political majority, and the first characteristic requiring attention is that of homogeneity. What are the boundaries within which we can say that a uniform vote reflects a uniform opinion? To

what extent and in what connection, does an opinion represent a presentation of a fact? Because it must be indisputable that to base the actions of an organisation on a mass of votes which do not reflect a rational conception, is difficult to justify by the name of a system.

Most people of necessity, and especially in these days of mass propaganda, form their opinions at second hand, and a great deal of opinion formed in this way is purely passive. Little or no critical faculty is applied to it, but on occasion, it is regurgitated as though it had been formed as a result of personal experience. This is always true, but when the opinion refers to a complex or subtle problem, it is a mathematical certainty that what is registered is either a minority opinion popularised, or has no intrinsic value.

Legislative action based on *proposals* submitted to a large electorate must, from the very nature of the case, place the population at the mercy of a trained bureaucracy, and if as in the case of the British Civil Service, this is irremovable and, to the public, irresponsible, the result is indistinguishable from a dictatorship of a most undesirable character.

To take an example from comparatively recent history, of what value is the opinion of the average voter on Tariffs?

We may further notice, at this point the contemporary emphasis on the virtues of the "common man"—not on his uniqueness as an individual, but precisely the opposite; on his "common"-ness, his resemblance to a mass-produced article. John Buchan (Lord Tweedsmuir) refers to "that degeneration of the democratic theory which imagines that there is a peculiar inspiration in the opinions of the ignorant" (*Augustus*, p. 340). It would be equally legitimate to doubt the permanent virtue of a considerable body of "instructed" opinion. But we cannot have it both ways. Either minorities have obtained privileges by natural selection, or they have not.

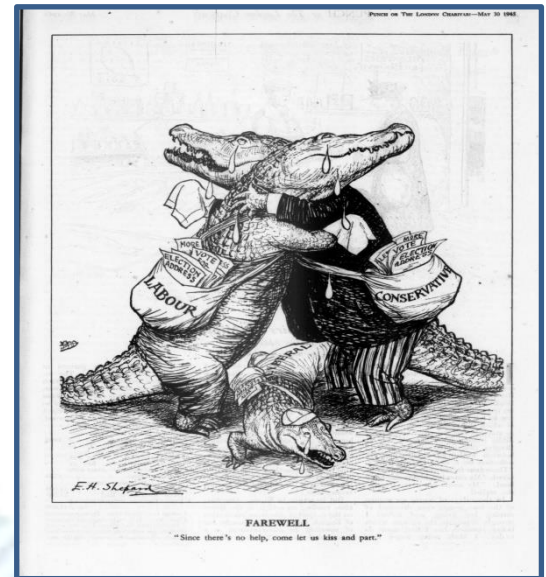
If they have, it is a gross interference with the process to penalise it. If they have not, then natural selection is inoperative in human beings, just as it is fashionable to deride heredity in human beings while being extremely careful not to bet on a horse which has not a satisfactory race-winning pedigree. The argument that the breeding of race horses is controlled while that of human beings is not ignores factors which are probably decisive.

The further the subject is analysed, the more evident it becomes that the primary perversion of the democratic theory is to identify it with unrestricted majority government.

When Mr. Asquith announced that the will of "the people" must prevail, he probably meant that he would present a bribe to the electorate in such a way that he would get a majority. It is that situation which has to be altered. It is easy to demonstrate that minorities (not to be confused with any particular *economic* class) are invariably in the forefront of improvement, and that while a minority opinion is not certainly right, a right opinion on a novel problem is inevitably a minority opinion—beginning with a minority of one.

Nevertheless the democratic idea has real validity if it is separated from the idea of a collectivity. It is a legitimate corollary of the highest conception of the human individual that to the greatest extent possible, the will of all individuals shall prevail over their own affairs.

There are two essential provisions to a genuine democracy of this nature. The first is the provision of an absolute check on majority bribery of the description to which reference has been made. And the second is the provision of something which may be called a Civil Service of Policy, as distinct from Administration.



There is no more dangerous feature of the present situation than the carefully fostered contempt for Parliament. In ordinary circumstances, the cartoon in the current *Punch* of the three crocodiles, labelled Conservative, Liberal and Labour weeping copiously on each others necks, as they part, besides being funny, as it is, might be salutary. But it cannot be too clearly recognised that only one institution stands between this country and firstly, civil war and secondly, disappearance as a sovereign state, and that is Parliament. The Fabians and other plotters and Planners have become so accustomed to the idea that there are absolutely no limits to their powers that they do not realise that an idea is not the same thing as a fact. A Parliament "broad-based upon a people's (not a majority's) will" (not a cabal's ideas) if it is a genuine Parliament—no small proviso—can act as an effective lightning conductor. Let no one be under any misapprehension as to the gathering storm. We are confident that the constitutional organisation of these islands is in urgent need of drastic revision. The Fabians, Peppers, and Planners know this as well as we do. Parliament, as an effective watch dog, is even more essential now, when it may be approaching the term of its existence, than it was in the heyday of its youth.

Major C. H. Douglas, 1945

HISTORIC REALITY:

A Hint to the Christian Churches

By NORMAN F. WEBB

(III)

Viewed from the standpoint assumed in these notes, nine-tenths of the case for Socialism, putting aside sentimentality and the all-too-human desire to “have a knock” at those we deem—often quite erroneously—more fortunate than ourselves, is shown up as a huge bluff; no more than an Opposition “point” against the existing Government, and of about as much practical value to the electorate. It can be seen with equal clarity that this great, universal bluff is due either to be called, or else to come off. And what is suggested here is that in order to hasten the break-up of this web of groundless argument and send it in tatters down the wind, nothing could be of more assistance than that the average citizen of the world, of no matter what race, should get a clear and realistic picture of the relationship between Christians and Jews and their differences, if any, in as far as those labels have any reality behind them.

To this end, as has been said, the two must be dialectically presented; shown, that is, phenomenally, not ideologically, the first as the grateful and receptive witness of individual, incarnate Reality—how far short of that description he, personally, comes is a matter for the individual Christian’s own conscience—and the second, as the exponent of its intellectual and rational repudiation. Acceptance and refusal, respectively, not of any abstruse or nice point in doctrine or theology, but simply of the authenticity—the historical reality—of the same group of mundane events, and its protagonist. That supplies us with a tangible starting point which might be expected at least to hush dialectical dispute and help towards a disposal of the

antagonists—if it really is our individual fate always to be so—more correctly and realistically than heretofore in the next world conflict, which the state of the Middle East suggests is not far off. Not upon some hypothetical and questionable division of interests, variously labelled British and German, or Nazi and Communist, or American and Russian, or whatever, all of them collectives, nine-tenths of the members of which, as individuals, have no interest whatsoever in war, except to avoid it; but upon a basis more representative of the hidden urge, the as yet undeclared instigators who are seeking by every conceivable means, through armed aggression and economic coercion and political corruption, to gain their ends.

For it is a fact quite easy to verify that the proportion of individuals comprising any normal society who are really prepared to have their environment violently disrupted for any reason at all is always comparatively small, and the same applies even more strongly to those who would knowingly vote for international war involving their own nation. But it is equally true that collective behaviour is only representative of individual wants in as far as the members of an association have been successful in controlling it and keeping it representative. And, further, it will be found that where individuals have lost touch with reality—are, as Isaiah puts it, “without vision”—they tend to lose that grip on the executive which they should have through their elected representative, and can be quite easily coerced into *delegating their personal inclinations* to those who are properly their servants and engaged and paid to satisfy them. The ultimate effect of

this irresponsible rendering-up of the individual’s small quota of sovereign authority, is that an enormous, and as yet almost unrecognised concentration of energy is automatically placed at the disposal of a few “knowledgable” persons ensconced at key points—an International High Command after

the German pattern, except that it is hidden instead of avowed—in whose hands it can be used in the pretended interests of some high-sounding abstraction variously termed the “common good,” or “the People,” or “public ownership,” or what not, for their own inevitably small and misguided purposes. That condition, since it is a part of unregenerate human nature, is more or less continuous, its intensity being dependent on circumstance and opportunity, which the present trend is making increasingly favourable. From time to time its operation and effects are more clearly evident, as was the case in Central Europe from about the middle of the Nineteenth Century to its present tragic culmination. It has its early parallel in Eighteenth Century Revolutionary France. It is the same unrealistic social formation that we see in process of being built up in present-day Russia. And in each case the abstract “collective”—Napoleonic France, the German People, the Russian nation—was the tool of the hidden few at the top; whose immediate aim is always the absolute control of the national or geographical unit, with world hegemony as the ultimate objective. In his *Memoirs*, Walter Rathenau, one of the most influential Jews in Germany both before and after the 1914-18 phase of the World War, refers to the existence of such an occult group of not more than three hundred men, all known to one another, of whom he himself was one, as holding “the fate of Europe in their hands.” And in Disraeli’s novels there are numerous broad hints to the same effect.

At each stage, as a result of the war, of die imperialistic aggression that marks it, one can see the whole world structure move appreciably closer internationally to that national totalitarian pattern in which the few in the guise of a Party may openly dictate the life policy of the many. So that, with the advent of that desired international condition, which world events suggest cannot now be very far off, and unless their plans, which up to now have worked out with remarkable accuracy, ultimately miscarry, we may look for the

emergence into the open of the compact, and hitherto- undeclared group of instigators of this international urge known as Socialism. In preparation for this event it may be observed that a whole series of international bodies are being rapidly constituted, such as may ultimately prove to be Ministries for this and that function of the World State; the whole in control—through the Atomic Energy Commission, the International War Office of the future—of the only effective military force and holding all the available knowledge of destructive atomic energy.

The initial reaction to such suggestions is to dub them fantastic, the dream of a megalomaniac. And so they may be, but never the less maniacs with guns in their hands can cause a lot of havoc within their range. On second thoughts, however, and still refusing to acknowledge that there could be such a thing as a World Plot, we are apt to insist that international cartels and rings and all such things must be prevented by legal means. Such suggestions overlook the fact that the danger is inherent in the social structure which provides and encourages immense concentrations of economic and political power in that particular form, just as much as in the individuals who make use of them; and that experience has shown that all those who achieve positions in which large monopolistic power may be employed are thereby automatic ally put above the reach of ordinary legal process, on a plane of economic super-privilege, where the voice of the Common Law and public opinion is paralysed and stilled. The only remedy, therefore, is to break the mesmeric power that impels us to go on building socially in that particular way; which power again, is entirely dependent on the control of Truth—information; the Press, Radio, Entertainment—and its virtual suppression. Especially today, we are taught that the only hope of security is to be sought and found *outside ourselves*, in the Collective, in spite of the fact that Jesus of Nazareth said authoritatively, “the Kingdom of God is within you”; and it is highly probable

that it was that searching and incontrovertible statement of individual sovereignty, more than anything else, that decided the then leaders of Jewry to attempt the destruction once and for all of Truth.

From this standpoint, then, it can be seen that the question as to whether or not there is a World Plot against society—a small, hidden minority working against the vast majority—resolves itself into the comparatively simple one of social construction. Given the structure and the *excess* over the required minimum of centralized control which it contains, and one should be able to gauge more or less accurately the real and potential danger to it from intrigue; inevitable and comparatively harmless domestic axe-grinding within the national unit, and global graft, Satanic and uncontrollable, as national units tend to merge into the international.

Of their human nature all individuals aspire to a greater or lesser degree to dominate politically their immediate environment, instinctively using whatever means society affords; the strength of their urge being dependent more than anything else on the absence of innate confidence and the presence of fear. Whether the political Jew and his undeclared government has a more instinctive and compelling urge than the Gentile to promote the concentration which the increasing specialization of production automatically brings about and to use it clandestinely for his own racial ends, is a matter for speculation. As an individual, possibly not; though the race generally shows a marked appreciation for points of vantage, dialectical and economic. But in the light of contemporary events, and judging from what experience one has of human psychology, and the peculiar circumstances of the case, there appears to be considerable likelihood that he has. What it is attempted to show here from an unusual angle, however, is that the circumstantial evidence for a conscious, concerted International Plan, associated with

the inner ring of politico-religious Judaism, is very strong indeed. In view of this, the continued refusal on the part of Western society and particularly of the Christian Church as a whole to face the fact is, it is contended, bound to have a finally disastrous effect on Christian values everywhere. For the result of this unrealistic diffidence—if it is really that—on the part of Church and State, has already been to leave Western society entirely at the mercy of Eastern occultism. In their ignorance of it, real or feigned, the Christian Churches have, in effect, connived in the Judaic plan to hide truth, which it was their chief 'mission to declare, by subscribing to the taboo, the immemorial instrument of Occultism, which forbids even an enquiry into the possibility of a Judaic policy of world domination. The same taboo, of course, covers the case of Douglas Social Credit.

One curious result of this acquiescence on the part of the Church has been to deprive it, or more properly the Christian individual, almost entirely of a religious policy corresponding to his cultural, inherited philosophy; for if political Judaism is not traditionally opposed to the Incarnation and all its effects, *i.e.*, Western culture, nor desirous of supplanting it, why is there, as seems incontrovertible, a Jewish Problem, and what is the Gentile to do about it? If he tries to ignore it, he is accused of a heartless neglect of the dire condition of a down-trodden race; and if he attempts to be practical about it he is accused of anti-semitic proclivities and of harbouring groundless suspicions of the existence of Jewish social discontent. In that Judaically-imposed context there is no answer to the question, and therefore no solution to the problem; which nevertheless remains an open and aggressive challenge. Thus Christendom is left with no defensive strategy to counter the Judaic offensive, dialectic or economic, since his Church has ceased to be able to define his objective and so justify any line of action. In these circumstances his opponents are free to choose the ground, and the weapons, and

generally to dictate the conditions; not a bad summary of the situation in which the average Westener finds himself today, accused of the failure of his system of Free Enterprise and faced with the loss of all his hard-won liberties. Nor, to narrow the issue down a little, is it a bad description of the post-war position of the British Commonwealth of Nations. *vis-a-vis* its international defamers, and their arguments for its dismemberment.

It would appear that this unfortunate and adverse state, of affairs, has arisen almost entirely from Christian forgetfulness of simple historic facts, and from our listening too readily to the specious pleas of “interested parties” to the effect that the events they record never did, nor could happen.

In addition to that, however, in their zeal to defend and reprove what in a sense required neither, Christians have speculation, with the unfortunate result that Incarnate Truth itself has been degraded to the level of an argument, or even that of a theory still awaiting proof. So that now, in this year of somewhat equivocal grace, the Christian finds himself in the unfortunate position of opposing the apparently unanswerable and overwhelming forces of dialectical materialism—a thesis built up on a flat denial of the Incarnation and all it means—with what can only be called dialectical spiritualism, which is “faith without works”, without any substance behind it, or “signs following.”

THE ROOT OF THE TROUBLE

By JOHN M. MACARA

(1945)

Mankind appears to have lost all sense of direction. Time was when the innate sense of what distinguishes right from wrong was much more active and definite; when the field of general agreement as to what constitutes right action, and what constitutes wrong action, was much broader than it is to-day. Deterioration in moral standards is the unhappy distinguishing feature which is to be observed everywhere.

Rules of conduct which served us tolerably well in the past, and were therefore generally observed, are being discarded because they are found to be a handicap! in these days when “success” has come to be measured more and more in physical terms.

Time was when the Church exercised sanctions which regulated in a large measure, not only the conduct of individuals, but also the conduct of national affairs; when the present blasphemy of the wholesale destruction of human life, and of all that we have learned to value and revere, could have been at least modified, if not forbidden by an edict from the Church’.

It is beside the question to argue that the Church could, and often did, exercise its sanctions in a manner, and for ends, which to-day might be questioned. The only point to be observed is that there then existed sanctions where to-day no sanctions exist. A threat to excommunicate one such as Hitler, and if necessary all who supported him, would probably have been effective in nipping in the bud any attempt to perpetrate a crime against mankind similar to that of which we are the unhappy witnesses.

It is instructive to cast an eye over the path we have traversed, which has led us from those days of comparative quiet to these turbulent days of blasted hopes and confusion.

It may be that in this scrutiny we shall discover some point of departure from which we might have elected to tread a happier path leading to less disastrous results^ Furthermore, it may be still possible to rectify our error, and by opening up a route across country to re-establish ourselves on the trail we have previously rejected.

Two questions present themselves at this point:

(1) How did the Church come to lose control of the sanctions it once operated?

(2) Is there any basis to be found in the world of experience and of investigation, which would sustain the belief that sanctions embedded in the constitution of the cosmos itself, may yet be discovered, which would compel limitation of human action within bounds, and forbid the awful excesses we have experienced? Or, in other words, may a basis yet be discovered upon which a new and more satisfying morality may be built, so that we may once more, but on a higher level, re-establish that sense of direction, which we have known, but lost for a while?

From the nature of the enquiry, consideration of this matter must begin in the realm of speculation.

It may be surmised that primitive man, conscious of unknown forces around him, ascribed the origin of these to gods.

Then inevitably arose the man who claimed a special capacity to interpret to his fellows the will of these unseen gods. Thus arose the priest, and later the organisation of priests—a 'Church. The special claim of the Church to interpret to man the will of God became a source of enormous power, which probably was wielded generally to mankind's benefit.

But, in the process of time, the developing mind of man began to propound questions which taxed the powers of the Church. The natural reaction of the Church was to discourage such questionings, because, in some measure, they were found to be disruptive of authority.

When we come to the time of Galileo we find a high condition of tension had developed. To relieve this tension it was mutually agreed that the whole field of human experience should be divided into two realms, *i.e.*, (a) Those matters relating to what were described as Primary qualities, which included mass and movement; (b) Those matters relating to what were described as Secondary qualities, which included colour, sound, life and all else.

Here was the origin of the gulf which has ever since separated Science from Religion—a gulf which has continually widened.

The immediate result of this division was probably beneficial. It freed the Church from responsibility over a territory where its authority had been definitely challenged; and it gave a certain immunity from ecclesiastical interference to those who would pursue their investigations.

But this division, nevertheless, had within it the seed which has produced the great catastrophe, which has now overtaken us.

To understand the origin and nature of this seed it is necessary to give the matter very careful consideration.

The-cosmos is a living whole. In making investigations in regard to its nature, it is permissible, nay necessary, to study it piecemeal. But such piecemeal study must be continually corrected and brought into the right focus by, as it were, stepping back, so that we can see it as related to the whole. The part has its full meaning only when related to the whole. If we neglect this essential matter of relation ship, and right focus, we open

ourselves to the danger of liberating forces which may prove beyond our control; we might liberate from its bottle some *djinn* which it were better we had never disturbed.

In defiance of the truth of the aphorism that "All things flow," the Church, realising that such flow of free enquiry would undermine its authority, had placed a dam across the stream, and like Canute, had forbidden such flow.

Galileo's proposal was a compromise—the removal of the dam in part.

Early investigators pursued their truncated enquiry, a thwarted thing, well knowing that it was not the whole field but only a portion. They were in every way discouraged and prevented from retaining a correct perspective of the whole, part of which they were investigating.

As Science became swollen with success, it began to hold religion in contempt. Starting from a prohibition forbidding it from investigating the territory claimed by religion, science first lost all interest in such forbidden territory, and finally denied its existence. The dam designed to protect religion had resulted in science confining itself to a partial, and therefore a distorted enquiry devoid of that corrective sanity, which can come only from viewing the matter in proper relation to the whole. A crass and devastating materialism has been the inevitable result.

The thwarted enquiry to which science has been confined, has been far from fruitless. Mass and force were the fields cultivated, and this cultivation has yielded a rich harvest of physical force. . Despite the fact that Purpose and Design were manifest throughout the cosmos at every turn, and easily discernible to simpler minds, the intellectual giants of nineteen-century science boldly reversed the judgment of all who had preceded them, all the seers, the teachers and the poets, and proclaimed that in the universe there was to be found No Purpose, No Policy; that the whole

of this beautiful cosmos, with its parts so wonderfully co-ordinated and fitted together, was nothing more than a soulless machine, arising, as it were, by accident, out of a fortuitous concurrence of atoms.

Now, intellectual conclusions do not find immediate expression in our conduct. There was no marked and immediate change in human conduct or in moral values following this pronouncement of science. There is resident in the mass of society a momentum which preserves morals and customs and standards of conduct which have been developed but of concepts of the universe previously accepted. Moral sanctions, therefore, did not immediately die; but they withered.

Conduct is fundamentally related to thought. A man's conception of the nature of the universe must finally determine what he does. Conceptions are the foundations of conduct.

It has taken us a long time to exhaust the moral momentum referred to above. It is this exhaustion which gives rise to the deterioration of moral standards, which is to be observed everywhere.

But the partial and necessarily frustrated enquiry to which science was confined, has inflicted upon us even greater catastrophe than a declining sense of moral values. For while it has yielded us control of physical force it has at the same time destroyed and obliterated all those sanctions which restrained men from evil, in the past. And if sanctions were desirable in the past, when men's power was comparatively puny, how much more essential are they now to our very preservation and continued existence! Our means have increased; but our ends have vanished. .We have lost sense of direction.

It was inevitable that following the proclamation by materialistic science that there was in the universe to be found no purpose, no policy, *no policy-giver*, a maniac,

a Hitler, should arise saying "I will set a policy; I will fill the vacant seat of the *Almighty*; ye shall bow down and worship me." And to his hands, to impose this insane policy, he took the awful weapons which science had prepared.

I believe that no one will deny that the foregoing, faltering though it may be, is a description of the path we have traversed; the survey may be rough and crude, but the outstanding features are in approximately true relation.

Is there any escape from the impasse? Can we strike across country and establish ourselves on a saner highway?

I believe we can. Fortunately scientific investigation has been carried into the Twentieth Century, and has overrun the barriers originally erected to confine it; it has carried the investigation beyond the limits reached by nineteenth century investigators, on whose inadequate conclusions materialism was founded. The founders of materialism based their hopes of finally demonstrating the validity of their conclusions on their ability fully to explore the nature of the atom. In effect they said when the nature and structure of the atom became fully understood, they would begin to assign to their rightful places the few stray ends which were still outstanding, and the demonstration of our vast hypothesis would be completed.

But the investigation of the structure and nature of the atom did not prove the easy task anticipated. These investigations, instead of confirming the neat and tidy hypotheses which had been formulated by physicists, regarding the nature of the atom, led into realms of quite other dimensions, and finally brought about the collapse of the elaborate theories built thereon, with the abandonment of materialism as a doctrine untenable in the face of full investigation.

On the ashes of materialism is being erected, piece by piece, a new structure in which life and consciousness and purpose are found to be fundamental. The conception of "purposelessness" proclaimed by materialism is now being superseded by the concept of a great and sublime purpose, which thrills the hearts of all who contemplate it.

How can we become *en rapport* with this great ineffable purpose? Simply by conscious and deliberate effort to cultivate those Christian virtues which have always inspired the noblest human conduct. We must approach all that lives with that compassionate understanding which unbars all resistance, and opens all doors. "I am come that they might have life and that they might have it more abundantly." The modern and more enlightened conception of the nature of the cosmos is supported and reinforced by feelings which have their origin in the deeper strata of man's nature and inspire him with a conviction which becomes a fruitful source of right action.

The cross-country trail previously referred to, as an escape from the impasse which now confronts us, has been well blazed by many individuals who have already traversed it. The successive features to be encountered are: (1) A recognition of the falsity of conclusions upon which the doctrines constituting materialism are based. (2) An at least tentative acceptance of the doctrine that the cosmos is not devoid of purpose; and that such purpose is related to the extension and intensification of consciousness. (3) A determination to cultivate by all means in our power, the widening and deepening of consciousness in ourselves.

We are in the happy condition that any individual who so desires may immediately start out on this trail on his own. There is no necessity to wait till a large cavalcade is organised. Every individual who succeeds in reaching the new highway, makes the trail plainer for others to follow.

When a comparatively few individuals have broken through to the new highway, it will be impossible for false leaders such as Hitler to inspire or to impose policies which are obviously the product of insanity.

PATRIOTISM

SIR WALTER SCOTT

11

I

Breathes there the man, with soul so dead.

Who never to himself hath said.

This is my own, my native land!

Whose heart hath ne'er within him burn'd.

As home his footsteps he hath turn'd.

From wandering on a foreign strand!

If such there breathe, go, mark him well; For him no Minstrel raptures swell; High though his titles, proud his name.

Boundless his wealth as wish can claim; Despite those titles, power, and pelf.

The wretch, concentr'd all in self.

Living, shall forfeit fair renown.

And, doubly dying, shall go down To the vile dust, from whence he sprung.

Unwept, unhonour'd, and unsung.

O Caledonia! stem and wild.

Meet nurse for a poetic child!

Land of brown heath and shaggy wood, Land of the mountain and the flood.

Land of my sires! what mortal hand Can e'er untie the filial band.

That knits me to thy rugged strand!

Still as I view each well-known scene.

Think what is now, and what hath been.

Seems as, to me, of all bereft.

Sole friends thy woods and streams were left; And thus I love them better still.

Even in extremity of ill.

By Yarrow's stream still let me stray.

Though none should guide my feeble way; Still feel the breeze down Ettrick break.

Although it chill my wither'd cheek; Still lay my head by Teviot Stone, Though there, forgotten and alone.

The Bard may draw his parting groan.

The Lay of the Last Minstrel, Canto 6,1-II
(1805)